

REFORM:

FARCE,

MODERNISED FROM ARISTOPHANES,

AND PUBLISHED

WITH THE ANNOTATIONS

select of

BELLEND.

MART. SCRIB.

T. P.

complete of

CANTAB.

ANTI-P.

HYPER-BELL.

By S. FOOTE, J^r.

*Si quis erat dignus describi, quod Malus aut FUR,
Quod MÆCHUS foret aut SICARIUS aut aliqui
Famosus, multâ cum libertate notabat.*

HOR. Sat. iv. lib. i. v. 3.

Were any FAITHLESS TO HIS WEDDED JOAN,
SMUGGLER, or RUFFIAN, or the THREE IN ONE,
The Bard with honest Liberty of Pen
Expell'd him from the "cheerful Haunts of Men:"
Pursued him through his Labyrinth of Sin;
First mark'd him selling Stays, then seizing Gin;
Next of his Country's Foet the Scribe and Friend,
And last — But who shall say WHERE those Things end?

ANON,

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P R E F A C E.

TO a Publication of this kind little can with propriety be prefixed: The Reader, *if it have one*, will peruse it with the Candour of a Gentleman and a Scholar: He will consider whether it may not be of some Use at present in a political View by shewing the Absurdity of modern Innovation; and determine whether, by endeavouring to repress the Rage of conjectural Emendation and Criticism, it may not render a small Service to the Cause of Literature.

It is therefore unnecessary to deprecate the Inference, which was at first apprehended from the Disproportion of the Text and Notes, that the former was framed as a Vehicle for the latter; or, supposing it really the Case, to suggest the poetical Structure of the Rolliad and the Botanic Garden as a sufficient Authority. The Writer does not deny that in some of his Observations he has been anticipated (for there is but the same plain Tale to tell) and that others perhaps owe their Novelty to their Insignificance: He neither hints at his own Age nor that of the Poem in Justification of its Juvenilities and Mistakes; but without the Possibility of being read by the *past*, or the Probability of being remembered by the *future*, would feel himself happy in the Prospect of being relished by the *present*, Generation.

Tu, quid ego & Populus mecum desideret, audí.

Hor. Art. Poet. v. 153.

Εὐ γὰρ περὶ τῶν τοιῶτων ὁ Ποιητὴς αποφαινέται·
λέγει γὰρ πρ, παιδεύων τὰ πλῆθη καὶ συμβουλευ-
ταῖς πόλεσι, τὰς ΠΟΝΗΡΟΤΣ τῶν Δημαγωγῶν μὴ
προσδεχέσθαι· λέξω δὲ καγὼ τὰ ἐπὶ· δια τὸτο γὰρ
οἶμαι ἡμᾶς παιδᾶς οὔλας τὰς τῶν ποιητῶν γνώμας ἐκ-
μανθάνειν, ἵν' ἄνδρες οὔλας αὐταῖς χρωμέθα.

Æsch. κατὰ Κτησιφ. μγ'.

Οὐδεὶς πωπὸς τῶν παλαι ΠΟΝΗΡΩΝ τοιῶτος
μαγὸς κ' γοῆς ἐγενέτο. Ibid. μδ'

Εὰν δὲ, περιελονῆς τὴ Ποιητὴ τὸ μέτρον, τὰς γνώ-
μας ἐξετάζητε, οἶμαι ὑμῖν δοξεῖν ὃ ποιήματα εἶναι
ἀλλὰ Χρησμον εἰς Δημοσθένους, (τέτεσι τὴ Δεινῶ)
πολιτεῖαν. Ibid. μγ'.

INTRODUCTION.

THAT Prophecies are seldom rightly interpreted till their Completion, must always be less the Fault of the Prophet than of the Commentator; who, being more sparingly gifted with the Spirit of Vaticination, is left to supply the Defect by Conjecture. It was *Kuster's* Misfortune to publish *ARISTOPHANES* before the End of the eighteenth Century; and, as he could not with equal Certainty anticipate the mysterious History of that eventful Period, we need not be surprised that he has totally mistaken his Author.

Of the *NOMINAL* Reformers of the Constitution, few have not already, in one Way or another, attained public *Notoriety*: To discriminate minutely the small Shades of Difference, and to mark the strong Resemblances^a, by which they are distinguished from their Fellow-Citizens and from each other, would be a very idle as well as ill-natured Employment^b. Let the *AUTHORS* of the *Jockey-Club*^c — with whom we have neither Style, Subject, nor End

^a — *Facies non omnibus una,
Nec diversa tamen* — OVID.

^b It may be sufficient to remark in general that, if — as the SOCIETY for CONSTITUTIONAL INFORMATION (*Morning Chronicle*, May 25, 1792) declares — “Virtues and Vices have been “described by a Geographical Chart” with Accuracy, the Morality, like the Politics, of these Visionaries will be found in *Utopia*.”

^c As those Gentlemen are “not conversant in the Language of “Panegyric,” the extorted Praises, which they bestow, wear well: The Line, which couples the Names of *Savile* and *Frederick Montagu*, will escape the Contempt and Infamy which overwhelm the rest of that Publication.

in common — persecute the MAN : For us it is sufficient to expose the PATRIOT ^d.

Without condescending to mention the wretched Plagiarism, by which (as appears from the Proceedings of political Dramatists) the Impieties of the old Greek Comedian have been revived for modern Exhibition, we may observe, that Innovation is often bold*, impertinent, and puerile†, and at the present Moment unseasonable‡.

In order to simplify the Dialogue we have introduced only two Speakers, assigning to

d We wish to effect in Politics what has already been so happily accomplished in Poetry :

Qui BAVIAD non odit, amet mea Carmina —

e *Animus paratus ad periculum, si suā CUPIDITATE non UTILITATE COMMUNI impellitur, audaciæ potius nomen habeat quam fortitudinis.* CIC.

f Νηπιος, εἰς ἰσχυρὸν ὄσφ ΠΑΕΟΝ ἩΜΙΣΥ ΠΑΝΤΟΣ (HES. Epy. 19, Ἡμep. 1. 40.) Whatever Euclid (1 Elem. Ax. 9.) may say to the contrary.

“Οἱ μὲν τῶν ἙΛΙΚΙΑΝ ΠΡΕΣΒΥΤΕΡΟΙ τῇ ἐμπειρίᾳ τῶν πραγμάτων τῶν ἀνθρώπων ΕΠΙΜΕΛΕΣΤΕΡΟΝ ἑαυτῶν τε καὶ τῶν ὑποκῶν ΔΙΟΥ. ΣΙ· οὐ δὲ κομίδῃ ΝΕΟΙ, ῥᾶθυμότερον βιώσεις, ΠΟΛΛΑ ΚΑΙΝΟΤΟΜΟΥΣΙ.” Herod.

[*ADOLESCENTEM etiam ERRARE cum excusatione posse* (MAT. ad CIC. Ep. 28. lib. II. ad Fam.) is no Apology for Errors which arise from the premature Anticipation of Manhood and a Disavowal of the Age of Venialness.]

Fuerunt & alii similis amentiae cives: Multi enim OMNIS ÆTATIS, OMNIS ORDINIS, UTRIUSQUE SEXUS etiam vocantur in periculum (v. 49.) & vocabuntur. PLIN. Ep. X. 97.

These disinterested Cosmopolites generously offer their Service to the Arch-Engineer:

Tu quoscunque voles in planum effundere MUROS, (v. 46.)

His aries actus disperget saxa lacertis;

Illā licet, penitus tolli quam jusseris urbem,

ROMA sit —

LUCAN I. 381.

g “*Omnibus ferè COMITIBUS & DUCIBUS non solum tacite mustantibus, sed etiam aperte timentibus; contra consilia hominum, contra haruspicum monita ipsi, per semet liberandæ gentis tempus venisse sentiunt.*” Paneg. Vet. VIII. ii. 4.

“*Qui*

Chremylus whatever is not appropriate to *Plutus*: On this Principle the Alterations and Omissions, which the classical Reader will observe to be neither many nor material, are justified. Besides, by thus accumulating many Characters in one, it is implied that Variety of *Acting* is as frequent in the State as upon the Stage,

“ Where one Man in his Time plays many Parts :”

In both, unless the Popularity of the Farce require Repetition, new Features are put on, new Sentiments uttered, and all the Proteism of Hypocrisy exhibited every Evening; Tears and Triumph alternately occupying the same Face, and disguising the same Heart.

In translating *Chremylus* and *Plutus* by the modern Names of THOMAS PAINE¹ and JOHN BULL we are fully warranted by the corresponding Poverty of the first, and the Opulence of the latter Character.

“ *Qui autem TEMPUS quid possulet non vident, aut PLURA LOQUUNTUR, aut SE OSTENDANT, aut EORUM QUI- BUSCUM SUNT rationem non habent, ii INEPTI esse dicuntur.*” CIC.

“ The Purpose you undertake, is dangerous; the Friends you have named, uncertain; the TIME itself unforted; and your whole Plot too light for the Counterpoise of so great an Opposition” (*Shaksf. I. Henry IV. II. 3.*) was formerly objected to the Son of *Northumberland*, and may be repeated at present without deserving *Percy's* Charge of Cowardice and Falschhood.

Proximus à tellis ignis defenditur ægrè.

OV. Rem. Am. v. 625.

h The Observation of Junius on the Sorrows of a good Man does not render it necessary to expunge this Passage, or disavow the Allusion which it contains: If he had confined his Remark to a great Man, from habitual Deference to his Opinion it would have been omitted.

i Of *That Man* it may be observed, in conformity to the Adage, *Cælum non animum mutant qui trans mare currunt,*

that ο τοι ΤΡΟΠΙΟΝ ἀλλὰ τοι τοποῖ μορον μεταλλάξει. ÆSCH.

In compliment to the Virtues of *Chremylus* it is admitted that the Parallel MIGHT have been more complete.

Finally and seriously, let us not by the hasty Adoption of any crude Proposal justify the Charge of national Credulity, nor realize the Character by which we are pronounced to be

“ Of Schemes enamour'd and of Schemes the Gull :”

(ROLLIAD.)

Let us not risque the Possibility of deteriorating our Condition by the rash Application of empirical Nostrums and Elixirs: *Ægrescere medendo* (Virg. *Æn.* xii. 46.) was the Misfortune of the *Italian* who, as a Warning to others, ordered the following Epitaph to be inscribed on his Tomb: ‘ I was well: I endeavoured to be better; and here I lie.’

Concerning the personal Satire, into which I have been betrayed in the TRANSLATION, I think it sufficient to observe that I am only the Interpreter of *Aristophanes*: and for the digressive Variety of Correction which prevails throughout the COMMENTARY I can plead the great modern Authority of *Wakefield**.

* “ Vitiata proculdubiò loca venia concedi debet variè tentanti :” Ita *Wakefieldus* iste, omnium in his (quos vocat) commentariis *philologis* facilè princeps, de quo quid sentiamus ut uno verbo dicamus;

— Nil fuit unquam

Tam dispar sibi —

Qui enim lectorem “ nunquam sibi de se vel in alios verbum esse aliquid dictum arrogantius ” admonuit, suamque mediocritatem “ exigui Muris, regium Leonem (si *Æsopo* fides) è plagis extricantis ” similitudine illustravit; idem se “ difficultatem, cui enodandæ & Vett. & recentiores incassos conatus impenderunt, commodissimè & nullo etiam negotio solvisse ” in eadem paginâ gloriatur.

Nec illi satis fuit cæcutientes Commentt. convicisse: “ affirmare nullus dubitat, securus etiam lectoris consentientis, secum sapius Auctores ipsos scribere *debuisse*, si scripta verè nobilissima voluissent contexere.”

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APITOTONOTZ HAYOTZ.

ACT. I. SC. II. V. III.

APITOTONOTZ HAYOTZ.

XP. Do I, as you see, my friend,

I have a great deal to say to you.

What you say

is very good, and I am glad to hear it.

BAVAT POHREZ. HA. M. M. M. M. M.

XP. I have a great deal to say to you.

What you say is very good, and I am glad to hear it.

I am

very glad to hear it.

XP. I have a great deal to say to you.

What you say is very good, and I am glad to hear it.

XP. I have a great deal to say to you.

What you say is very good, and I am glad to hear it.

XP. I have a great deal to say to you.

What you say is very good, and I am glad to hear it.

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ΑΡΙΣΤΟΦΑΝΟΥΣ ΠΛΟΥΤΟΣ.

ACT. I. SC. II. v. 112.

ΧΡΕΜΥΛΟΣ, ΠΛΟΥΤΟΣ.

ΧΡ. Σὺ δ' ὡς ἀν εἰδῆς ὅσα παρ' ἡμῖν, ἦν μενῆς*,
Γενῆσέτ' ἀγαθὰ, προσέχε τον νεὺν ἵνα πυθῇ·
Οἶμαι γὰρ ———
Ταύτης ἀπαλλάξειν Ἰε τῆς ΟΦΘΑΛΜΙΑΣ,
ΒΛΕΨΑΙ ΠΟΙΗΣΑΣ. ΠΛ. Μηδαμὼς τέτ' ἐρ-
γασῇ· 5
Οὐ βελομαι γὰρ παλιν ΑΝΑΒΛΕΨΑΙ. ΧΡ.
Τί φῆς;
Ἀνθρώπος ἔτος ἐσὶν ἀθλίος φυσεῖ.

* * *

a In nonnullis Codd. MSS. pro ἦν μενῆς legitur ἡμεμενῶν (sub Cōi) *accenso*; quod cum propius à vulgatâ lectione absit & PARODIÆ quam dicimus nostræ mirè faveat, posthabitis cætt. varr. in versionem recepinus. Eâdem planè metaphorâ

——— *Mea res agitur, paries cum proximus ARDET.*

et de *Franklinio* DARWINUS,

The patriot *Flame* with quick Contagion ran,
Hill *lighted* Hill, and Man *electris'd* Man.

Part. I. Canto II.

[Alii, quos “*MORBUS REGIUS urget*,” de metro parùm solliciti pro μενῆς legendum existimant *μαινῆ*—repugnante item sensu; cui—nam enim sui ipsius sectatores *insanire* videntur? BELLEND.]

Eo ipso, quo hæc scribebamus, tempore allati sunt nuncii de BRACCARUM apud D. *Stephani* Ædes ACCENSARUM deprehensione: Nova inde loco *lux affulsit*; nam activè sumptum ἡμεμενῶν (cujusmodi ATTICISMI† quàm sint *Painio* familiares abundè probat vita ejus ab OLDYS quintò edita, p. 92—105. Videtis nostram porro notam 11.) dignum istud FAUXIO facinus,

ΘΕΡΜΟΝ *εργον* ΚΑΝΟΞΙΟΝ καὶ ΠΑΡΑΝΟΜΟΝ, Plut. v. 395. Quantum quidem conjecturâ assequi possumus, certo certius respicit: in versione itaque pro *take* corrige *set*.

† Cic. de opt. Gen. Orat.

REFORM.

THOMAS PAINE. JOHN BULL.

THOMAS PAINE.

Now learn what Advantages, if you *take fire*,
Will straightway attend you :—*Tom Paine* is
no *Liar* !

I soon shall a Cure for your *Blinking*² devise,
And furnish your Head with *regenerate*³ Eyes.

JOHN BULL.

No, no ; whether *Blinking* or *Blindness* it be, 5
It shall rest.—T. PAINE. “ None so blind are,
“ as those that won't see.”

1 No Doubts have been entertained either of *Thomas Paine's* Veracity or Loyalty since the Publication of his Book : Though he forgets, in announcing himself as *Secretary for Foreign Affairs to Congress in the American War*, to mention that he only held this Office under a COMMITTEE during two Years (after which he resigned)—“ Omittance is no Quittance.”

2 This Metaphor did not escape the Observation of the Scholiast : Της ΣΥΜΦΟΡΑΣ ταυτης (ε παυσου, ης εχεις.—*Blinking* differs from *Blindness*, as οφθαλμια (ητις ε ιασιμος εστι) from τυφλωσις.

3 i. e. Eyes anxious to “ enjoy the Happiness of seeing the new “ world *regenerate* the old.”—*Paine's* Attachment to this Term, which he seems every where to consider as opposed to *Degeneracy*, appears from his frequent Use of it. RIGHTS of MAN, Part I. pp. 58, 62, 63, 81, 122, &c. 8th Edit.

—ω δειλοτατε των ΔΑΙΜΟΝΩΝ·

Οιει γαρ ειναι την ΔΙΟΣ ΤΤΡΑΝΝΙΔΑ

Και τες ΚΕΡΑΥΝΟΥΣ^b αἰξιδες ΤΡΙΩΒΟΛΟΥ, 10

Εαν γ' ΑΝΑΒΛΕΨΗΣ (υ, καν μικρον χρονον;

b Hence perhaps we may derive the English Word **Crown**, which we have adopted in our Version, as it is equally the Emblem of Power, and, according to *Paine*, possesses both the dazzling and destructive Properties of Lightning. This Conjecture is strengthened by a beautiful Passage in *Le MESURIER's Probationary Ode* for the Laureatship, published *before* the Revolution:

—“ Vat raise de Gallic Trone so high?

“ Vat make de Subject *souple comme il faut*?

“ 'Tis dat *si vite* de ROYAL LIGHTNINGS fly,

“ Dat ere de Sound Men oft receive de Blow.”

(where let it be remarked that the Poet seems to have had very little of the Prophet in his Composition, as one may likewise almost venture to infer from the following Lines assigned to LORD THURLOW in the same Volume:

“ By G— I swore, while GEORGE shall reign,

“ The SEALS, in spite of Changes, to retain;

“ Nor quit the WOOLSACK till he quits the Throne.”)

And is confirmed by *Darwin's* sublime Translation from *Tempest* to *Tyranny*. BOTANIC GARDEN, Part I. Canto II.

An Epigram, in *Wakefield's* beautifully-digressive Manner, is here subjoined on this Author's description of JUPITER and EUROPA (*Ibid.*)

The BULL.

—ut nec pes nec caput uni

Reddatur formæ—— HOR. Art. Poet. v. 9.

convenientia cuique. Ib. v. 361.

With *ermine Back* (vv. 241 and 250) *silks Side* (v. 246) and *velvet Knee* (v. 245)

Can *iv'ry Hoof* (v. 244) and *pearly Horn* (v. 240) agree?—

DARWIN remembers what he learn'd at School,

Subject and Style assimilates by Rule,

And the Verse is, what it describes, a BULL.

Why, you cowardly D-v-I! the K--g and his
Crown,

If you but *look up* and reclaim what's your
own,

Are not worth *three farthings* 5. —

4 Since *Paine* has "declared War against the whole HELL of
" MONARCHY," there can be no Impropriety in translating the
Word *Δαιμονων*, which is descriptive of the English as Inhabitants
of that PANDEMONIUM, *D-v-I*s.

5 The Greek Word *τριβόλη* expresses the Money paid for par-
liamentary Attendance: Hence we may infer the true Meaning of
the Passage, that the K--g would be in a more wretched Situation
than any Member of the *Assemblée Nationale*.

[The Artifice by which His M----y is represented as a *negative*
Character, reducing the Value of a CROWN to less than THREE
FARTHINGs, will not escape the Animadversion of the algebraical
Reader. CANTAB.]

ΠΑ. Α, μη λεγ', ω ΠΟΝΗΡΕ', ταυτ'. ΧΡ. Εχ'
ἡσυχος'

Εγω γαρ αποδειξω Σε τε ΔΙΟΣ ΠΟΛΥ
ΜΕΙΖΟΝ ΔΥΝΑΜΕΝΟΝ—ΑΡΧΕΙ δια τιν' ὁ ΖΕΥΣ
των ΘΕΩΝ;—

Δια Τ'ΑΡΓΥΡΙΟΝ^d. ΠΛΕΙΣΤΟΝ ΓΑΡ ΕΣΤ'
ΑΥΤΩ.—Φερε, 15

Τις εν ὁ ΠΑΡΕΧΩΝ εσιν αυτω τετ';—ΟΔΙ·

A COW to the BULL.

—*sibi convenientia fingit.* HOR. ib. v. 119.

With equal Finess in EUROPA meet
The *silver Limbs* (v. 160) *gold Hair* (v. 253) and *snowy*
Feet (v. 249)

To kindred Creatures kindred Names allow,
And be the correspondent Nymph—a Cow.

In this Place it may not be improper to remark that a great Part of the Design (which H. FUSELI R. A. *inv.*) of the *Fertilization of Nile*, as exhibited in Darwin's last Publication, is *borrowed* from the Jupiter Pluvius of the Columna Antoniniana.

Subjoined is a Copy of the Plate exhibited by *Burman* in his Notes on Petronius Arbiter (Chap. XLIV. Edit. Traj. ad Rhen. 1709) to which the learned Reader is referred for farther Information.

c If a late Trial (*L-usd-le* versus *W-le-t*) had not deterred us from



J. BULL. Cease, cease to pretend
By these *impious* — T. PAINE. Nay prithee
have patience, my *Friend*⁶; 10
And soon you shall own that SUPREMACY
SPRINGS

FROM YOURSELF⁷, and that you make and
can unmake Kings :

For whence does the ROYAL AUTHORITY }
rise }
O'er your *Jura Divina*⁸, those RIGHTS }
above Price ? 14

From what JOHN *abundantly raises*, SUPPLIES : }

6 “ The Wicked have only § ACCOMPLICES ; the Designing
“ have ASSOCIATES ; Men of Business have *Partners* ; Politicians
“ form a *faction* Band ; the Bulk of idle Men have *Connections*,
“ and Princes have *Courtiers* : but virtuous Men alone have
“ FRIENDS.—Cethegus was Catiline's ACCOMPLICE ; Mecœnas
“ was Octavius' *Courtier* : but Cicero was Atticus' FRIEND.” —
(Extr. from Sermons preached in K—— Abbey on If. i. 23.)

Sir B. Boothby's Answer however to *honest* THOMAS PAINE
abounds with Instances of this vulgar Appellation.

7 Vid. Declaration of the *sacred Rights* of MEN and of CITI-
ZENS, by the National Assembly of France, Art. iii.

8 “ These natural, imperscriptible, and unalienable *Rights*, Li-
“ BERTY, PROPERTY, SECURITY, and RESISTANCE OF OP-
“ PRESSION ” (Art. ii.) are violated by ARREST, EXCISE,
(*Othello's* Occupation's gone!) EXISTENCE OF PRIVILEGED OR-
DERS, and PUBLIC PROSECUTION FOR STATE LIBELS. T. P.

Above Price must here allude, not to the Honesty of the Pro-
prietors, but to the Value of the Property ; for, whatever the
RIGHTS may be, *Paine* himself admits that the RIGHT OWNER
is not (like Pericles) Φιλοπολις τε καὶ ΧΡΗΜΑΤΩΝ ΚΡΕΙΤΤΕΡΩΝ.

ΘΥΟΥΣΙ δ' αὐτῶ δια τιν' ; & δια τετονι ;

Και νη Δι' ΕΤΧΟΝΤΑΙ γε ΠΑΟΥΤΕΙΝ ΑΝ-
ΤΙΚΡΕΣ.

Οὐκ ἐν Ὁ Δ' ἔστιν ΑΙΤΙΟΣ· και ῥαδιως 19

ΠΑΥΣΕΙΕΝ, ΕΙ ΒΥΛΟΙΤΟ, ΤΑΥΤ' ΑΝ. ΗΛ. ΟΤΙ ΤΙ ΔΗ ;

from hazarding an Analogy similar to that by which the Prosecution was incurred, we *should have* observed that this Epithet, bestowed also on the Journeymen Shoemakers, v. 55, is applied κατ' ἐξοχήν to the Divinity of Hell throughout the New Testament: At present we dare only suggest "in this Time of War and Tumults," as an additional Article to our Litany,

ΑΠΟ ΤΩ ΠΟΝΗΡΟΥ, Κυρία, ῥύται ἡμᾶς.

d It may be doubted whether the *Civil List* "of one Million Sterling a Year, which the Country gives the Person it styles a "King," or the annual *State Revenue* "of almost seventeen Millions" be meant in this Place: as, according to *Paine*, the *former* is charged with the Salaries, and consequently ensures the Support of "Placemen, Pensioners, Lords of the Bedchamber, "Lords of the Kitchen, Lords of the Necessary-house, and the "Lord knows what besides;" and the *latter* is augmented to its present Magnitude in order to increase the Number of those "who participate in the Division and Expenditure of the public Money — Taxes not being raised to carry on wars, but Wars "raised to carry on Taxes:" we have therefore, upon the ingenious Principle of the Coachman, who to avoid mistaking the right Day of the Week got drunk on all the seven, admitted both Meanings in our Translation.

It is certain that no Allusion is intended to His M——y's private Fortune, as all Parties allow him the Virtue of preserving that Property, like the theatrical Fund of the *Athenians*, sacred from Misapplication. (*Vid. J. Club.*)

To the CIVIL LIST Monarchy owes its Support ; —

To the CIVIL LIST rises the *Incense* of Court :
For *Places* and *Pensions* the Laity fawn,
The Clergy creep, cringe, and crawl forward
for *Lawn**9.

To JOHN these Abuses are owing, and He 20
Might correct them with Ease, if he would. —

J. BULL. Can it be ?

9 " Notwithstanding Appearances, there is not any Description
" of Men that despise Monarchy so much as Courtiers ;" &c.
Thus Paine EQUALIZES our Courtiers with the wisest Philosophers
of Antiquity, who acquiesced in the Observance of Pagan Rites
and Ceremonies on the same Principle ; and, since Philosophy flourishes
at Court, we may truly be said to have attained the Summit
of National Felicity ; *tum dentum enim Homines beatissimi agunt, cum*
aut PHILOSOPHI REGNENT aut REGES PHILOSOPHENTUR !

*9 It is hoped that the Reader will not omit to notice the Inge-
nuity with which " *Apt Alliteration's artful Aid*" (vid. also v. 52)
is applied to support the Latitude of the Paraphrase in this
Place : It is scarcely necessary to add, that Paine has a rooted Aver-
sion to OLIGARCHY, HIERARCHY, and " *omne quod exit in AR-*
CHY, præter ANARCHY."

ANAPXIAΣ δὲ μὴδ' οὐκ ἐστὶν ἄναρχον.

XP. 'ΟΤ' ΕΔ' ΑΝ ΕΙΣ ΘΥΣΕΙΕΝ ΑΝΘΡΩΠΩΝ ΕΤΙ
 ΟΥ ΒΟΤΝ ΑΝ· [εχι Ψαισον] — ΠΛ. Πως ;

XP. Ην ζυ μη παρων
 ΑΥΤΟΣ ΔΙΔΩΣ Τ' ΑΡΓΥΡΙΟΝ, ΩΣΕ ΤΕ ΔΙΟΣ
 ΤΗΝ ΔΥΝΑΜΙΝ, ΗΝ ΛΥΠΗ ΤΙ, ΚΑΤΑ-
 ΛΥΣΕΙΣ ΜΟΝΟΣ.

'Απαντα τω πλετειν γαρ εσθ' ὑπηκοα· — 25
 (Εγωγε τοι δια ΣΜΙΚΡΟΝ ΑΡΓΥΡΙΔΙΟΝ

e This obscure Passage has given rise to a great Variety of Conjectures; a few of which, for their Ingenuity, deserve to be recorded :

1. Some Commentators, without making any Alteration in the Text, interpret it of the Advantages enjoyed by the K--g in buying Cattle, which (as they insinuate) the Sellers may figuratively be said to *sacrifice* to the Honour of trading with His M-----y. —
2. Others read *θησειν*, and suppose it to allude to the *CARICATURAS* which represent him as a *Farmer* amongst his *Oxen*, referring the *ψαισον* (which is found in some Copies) to his *Morning Muffins*. —
3. A third Class, from the Similarity of the *Litteræ Majusculæ* A and N, read *βελαν*, (which Conjecture is rendered plausible by the previous Occurrence of *αν*) and infer thence that the *Cabinet* is not free from *SECRET INFLUENCE*. —
4. The Rev. *Bellenden* hazards a still bolder Conjecture in favour of a more invidious Allusion : He affirms the N to be a Corruption of AC, by which Emendation the Word becomes *βελσαν* : This Reading, as least honourable to Royalty, we have assigned to *Paine*.

AND HERE, ONCE FOR ALL, LET IT SUFFICE TO WARN THE READER, THAT WE ENTIRELY DISCLAIM EVERY INSINUATION THROWN OUT BY THAT WRITER AGAINST THE MONARCH AND MONARCHY OF BRITAIN.

N. B. Q. CRAFTURD, Esq. who has already superseded the *Mosaic* Account of the Creation by proving, from several concurrent Testimonies, that accurate astronomical Observations were made in *Hindustan* AT LEAST 4300 Years before CHRIST, and therefore nearly 300 before ADAM, proposes to introduce the Word so corrected as a farther Proof of the *Hindoo* Extraction of Greek Literature.

T. PAINE. No *Off'rings* would GEORGE from
his Subjects receive,

Unless in return He had something to give:
No BULSES—J. BULL. How, Wretch?—

T. PAINE. I say, certainly none;
Unless you gave him *Money* and *Power*,
Friend JOHN: 25

And thus, “*for Misconduct cashiered*,” ’tis
plain,

You¹⁰ might send him to *H-N-V-R* packing
again.

But Riches have now alas! absolute Sway,
And subjugate *England*:—’Twas but t’other
Day

¹⁰ From the *μυρος* of the Original, and Paine’s Assertion that,
“ whilst the Nation is disposed to continue its present *trinitarian*
“ Form of Government, the three Parts have a NATIONAL
“ STANDING, independent of each other ”—any one, who dis-
puted that Writer’s Consistency, might be led to suppose that (not-
withstanding his Zeal for the *Rights* of the NATION) he addressed
himself to one Part only, into which he seems to absorb the *Rights*
of the other two.

“ Omnino verò qui reip. præfuturi sunt, duo *Platonis* præcepta
“ teneant: Unum, ut utilitatem Civium sic tueantur, ut quidquid
“ agant ad eam referant, OBLITI COMMODORUM SUORUM; al-
“ terum, ut TOTUM corpus reip. curent, nè, dum PARTEM ALI-
“ QUAM tuentur, RELIQUAS deferant. — Qui enim parti civium
“ consulunt, partem negligunt, rem perniciosissimam in civitatem
“ inducunt, SEDITIONEM atque DISCORDIAM.”

Cic. de Off. i. 25.

ΔΟΥΛΟΣ· γεγεννημαι, δια το ΜΗ ΠΛΟΥΤΕΙΝ
ΙΣΩΣ·)

‘Ο μὲν γὰρ ΟΥΚΕΤΙ· ΣΚΥΤΟΤΟΜΕΙ ΚΑΘΗ-
ΜΕΝΟΣ·

‘Ετερος δὲ ΧΑΛΚΕΥΕΙ ΤΙΣ·——

‘Ο δὲ ΧΡΥΣΟΧΟΕΙ^h ΤΙΣ, ΧΡΥΣΙΟΝ ΠΑΡΑ ΣΟΥ
ΛΑΒΩΝ·

30

f Some Commentators are led by the vulgar Acceptation of *Δουλος* to consider this Passage as an Acknowledgement of the *Servitude* of his Pen : But, besides that *Δουλος* has long been translated *Prize* in the Lexicon of the *African SLAVE-MERCHANTS*, whatever we might determine on a Point which should render *Paine's* Probity questionable, we cannot hesitate for a Moment in rejecting an Interpretation that involves a Doubt of his Policy :— If it be admitted that he has not the Honesty to write without Pay, it must also be allowed that he has the Art to conceal his Want of it.

In either Case the Line includes a very feeling Allusion to the barbarous Maxim of exclusive Property, which is still suffered to subsist, in defiance of the EQUAL RIGHTS of MAN, by the savage Legislature of *Great Britain* !

g This Deviation from the common Reading (*αὐτῶν*) is not very considerable; and the Allusion seems to be warranted by v. 54,

“Ὅσοις δικαίως ἔστιν ἔκ τῃ ΑΛΦΙΤΑ,”

which must have a poetical Reference to the same *honest* ASSOCIATORS — as “*hard, musty, sour, and mouldy Bread*” is at present their Portion. Vid. *P. Pindar's Ode to the SHOEMAKERS*.

h For another Version of this Passage applied to Mr. R-se of the Treasury, which as unconfirmed by any Authority whatever we entirely suppress, *consul.* Mr. TH-MS-N.

The *χρυσιον παρα λαβων* has also been referred to an Incident in Mr. T——'s academical Career, which, as neither sufficiently authenticated nor corresponding with his subsequent honourable Course, is likewise omitted.

Even *I* for a *pitiful Sum* was made *Prize* : 30
 For Money the JOURNEYMEN-SHOEMAKERS
rise :
 For Money T-m Ersk-ne *exposes his BRASS* *10:
 For Money the TREASURY governs D-and-s 11:

*10 It is not easy, I confess,
 To baffle such a *Plate of BRASS* :
 For, in my Days, I ne'er did hear
 So impudent a *Sophister*.

C. COTTON's Scoffer scoff'd.

11 The Reader will observe the happy Ambiguity of this Passage, which may either mean that Mr. D—— governs, or is governed by, the Treasury : It not being however *Paine's* general Plan

— *Spargere voces*

In Vulgum AMBIGUAS,

Some People have had the Ill-nature to interpret this *μίσθ λήξις* to his Disadvantage, as if he wished to reserve to himself the Power of Recantation; and his own Partizans cry out “ Dispatch; “ this *Knave's* (corr. *Slave's*) Tongue begins to double.” — Shakefp. 2 Henry VI. 2. 3. — Others, in Consideration of his CLASSICAL STYLE, with greater Candour refer the apparent Duplicity to an Imitation of *Thucydides*, “ who has more Deviations “ than almost any other ancient Writer from what we should apprehend to be regular Syntax, such as the many elliptical, others “ pleonastic Expressions; Transitions from one Number to another; Substitutions of one Tense for another; Actives for Passives, and PASSIVES for ACTIVES;” — “ *His very Ambiguities add “ Lustre to the Composition; inasmuch as EACH of the Senses, which “ the Words are capable of bearing, are manifestly to the Purpose, “ and consequently MIGHT have been intended by the Writer.*” (BENTHAM de THUCYD.)

The beautiful *Anaphora* of this Part of the Version, “ *For Money,*” &c. deserves Notice.

‘Ο δὲ ΛΩΠΟΔΥΤΕΙ¹ γὰρ ΝΗ ΔΙ’—

‘Ο δὲ ΚΝΑΦΕΥΕΙ¹ ΤΙΣ—

‘Ο δὲ ΒΥΡΣΟΔΕΥΕΙ γ’· ὁ δὲ γὰρ ΠΩΛΕΙ ΚΡΟΜΜΥΑ.

1 These figurative Versions of the two Verbs (which literally mean to *steal old Clothes* and to *become Fuller*) are justified, the one by the Passage in the Psalms addressed (*verbo sit venia!*) to the BISHOP of our SOULS—“ Wash me and I shall be whiter than Snow;” and the other by the *Synecdoche* (which is a favourite Figure with our Author) *Loci pro Locato*, or of the Clothes for the Money contained.

In Allusion to the different Destination of those Gentlemen on their last Removals, the celebrated Line of *Lucan* was invidiously repeated,

Victrix Causa Deis placuit, sed victa Catoni:

And the following Epigram on the same Subject, notwithstanding the degrading Association of two *very different* Characters, has had its Admirers;

Two Namesakes of late, in a different Way,

With such Spirit and Zeal did bestir ‘em,

That one was *trans-ported* to BOTANY-BAY,

And the ~~other~~ *trans-lated* to DURHAM.

It will probably be reckoned too bold a Conjecture to suppose that *Aristophanes* by the Oath ΝΗ ΔΙ’ (which occurs on a similar Occasion v. 18) meant to suggest a Palliation for the Conduct of the *English* Pickpocket: As our Language however is said to be *femi-Græca*, I think we may venture, in Reference to the *Necessities* of that unfortunate Man, as well as the superior Riches and *Moderation* of the Bishop, for MODESTER to read NEEDIER.

CANTAB.

For Money, at DURHAM does B-rr-ngt-n
pray¹²; 34

His modefter Namesake at BOTANY-BAY :

For Money M-nd-za tans H-mphr-ys' Hide,
And C——t with Razors the Freshmen
supplied¹³.

12 In this Couplet there are great Variations : Those, who agree in retaining *pray*, differ on the Subject of the Petitions ; and forgetting the “*δια τούτο*” of the Original, or conceiving it to be implied in the Change of Situation, for which their common Prayers are supposed to be directed to the THRONE of *Grace*, by a bold Emendation read,

For DURHAM at LONDON does B-rr-ngt-n pray ;

For LONDON his Namesake at BOTANY-BAY :—

Others, without disputing their Piety, observe that the *formal Act* of Praying is not very fashionable with either of those Classes (whom by a very illiberal Antithesis they denominate *active* and *inactive* Citizens) and therefore, in consideration of the *close Residence* of both at the Places to which they have been respectively transferred, for *pray* correct *stay*.

13 This Piece of University History is well known to *J-bnians* : A brief Account however is added *in usum* TYRONUM. The Rev. Mr. C——, “ a Gentleman by a thousand Pretensions, a Scholar, “ a Senior Fellow, a Dean, B. D.” with unexampled Generosity made it his Practice for several Years to furnish the newly-admitted Members of his own Society with Razors, and was seldom known to clog the Present with any other Obligation than the trifling Condition of paying *Seven Shillings and Sixpence* for a Strap !

CANTAB.

ΜΕΓΑΣ ΔΕ ΒΑΣΙΛΕΥΣ ἔχει δια ΤΥΤΟΝ ΚΟΜΑ¹;—

—ΕΚΚΛΗΣΙΑ¹ δ' ἔχει δια ΤΥΤΟΝ γίνυται; 35

Κ ΚΟΜΑ ΔΕ ΟΥΤΩ, ΤΟΥΤΩ, ΣΕΜΝΥΝΕΤΑΙ ΤΗ ΠΕΡΙΟΥΣΙΑ ΤΗΣ ΑΡΧΗΣ (Schol.) Vocem αρχήν hic obiter notandum tam in v. 14. quam in v. 56. de *Imperio pleno* sive de *Dominatione* accipi debere: Quod enim ad v. 14. attinet, disertis verbis *Painius*, "There is a natural Impossibility of uniting in the same Person the Principles of Freedom and the Principles of DESPOTISM or (as it is usually called in *England*) ARBITRARY POWER. A *German* Elector is in his Electorate a DESPOT: How then could it be expected that he should be attached to Principles of Liberty in one Country, while his Interest in another was to be supported by DESPOTISM? The Union cannot exist; and it might easily have been foreseen that *German* Electors would make *German* Kings."—Ad v. 56. Taciti *conversam* (quod amant dicere Mathematici) *propositionem* adhibebimus "LIBERTATIS nemo Vocabulum usurpavit, quin DOMINATIONEM concupisceret."

1 Without venturing to decide whether Εκκλησία means the *British* HOUSE OF COMMONS or the ASSEMBLEE NATIONALE of *France*, we will state the Arguments drawn from the *Scholium* and *Context* in favour of each:

For the former.

For the latter.

From the *Scholium*.

Εκκλησιαζομεν γαρ, η ΤΩΝ ΙΔΙΩΝ
ΤΙ ΣΩΣΑΙ ΒΟΥΛΟΜΕΝΟΙ,

η ΤΩΝ ΑΛΛΟΤΡΙΩΝ
ΣΦΕΤΕΡΙΣΑΣΘΑΙ.

From the *Context*.

The great Parturition of Minority on the Subject of *Russian* Affairs, to which Allusion is made in the *next* Line.

The close Connexion subsisting between the *French* and their KING, who occurs in the *preceding* Line.

The *πρωβολος* of the Scholium, considered (abstractedly from its actual Value) as Pay for parliamentary Attendance, may on *Paine's* Hypothesis refer to either.

We have therefore chosen the *best* and *safest* Path, and given it a *middle* or general Interpretation.

By Money the GRAND MONARQUE¹⁴, à la
distance,

ENCHANTED and HUMBLLED the People of
France :

For Money the NATIONAL SYNODS³⁹ assemble :

14 “Οὕτω; γὰρ ἱλεῖται αὐτοὶ διὰ τὸ ΠΑΕΙΟΝΙ ΔΥΝΑΜΕΙ ΧΡΗΣΘΑΙ”
(Schol.) — Paine speaks of this *Fascination*, as of a Thing past,
with great Exultation : He seems to treat the Royal Family of
France with as much Asperity and Virulence, as if he had been a
Custom-house Officer by their Appointment, and owed his Subsistence
to their Favour : This *Vox & præterea nihil*,

— qui nec reticere loquenti,

Nec prior ipse loqui potuit — OVID.

(Vid. Pref. to RIGHTS of MAN, II. p. vii.)

under the Pretext of answering Mr. Burke, misrepresents and traduces all that he has said—“ *Nil tamen illum magis penetravit quam studia Burkii accensa in ANTONIETTAM; cum decus Patriæ, SO-
“ ROREM CÆSARUM, antiquitatis specimen appellaret, versusque
“ ad cælum ac Deos integram illi subolem ac superstitem iniquorum præ-
“ caretur.*” (Tac. Ann. iii. 4.) — To him the “ *bon jour*” of M. Bailly, “ *Dies modò per silentium vastus, modò plorantibus inquis :
“ plena Urbis Itinera, conlucentes per CAMPUM MARTIS faces :
“ Miles cum armis, sine insignibus Magistratus, Populus per tribus—
“ clamitantes promptius apertiusque quàm ut meminisse IMPERITAN-
“ TIUM crederes,*” (Tac. *ibid.*) are congenial and grateful —

“ He likes this Rocking of the Battlements :

—“ Horrors are not unpleasing to him ;

“ They suit the gloomy Habit of his Soul.” (REVENGE.)

We are presented by Sir B. Boothby with very different Reflections : — “ In the Contemplation of the despoiled and desolated
“ Grandeur (of *Verfailles*), its silent Halls and solitary State-Rooms,
“ its dried-up Fountains and mouldering Sculptures, the Joys of
“ Freedom will be suspended and absorbed in sad Reflections on the
“ Vanity of human Greatness, and the Instability of human Institutions.—The Silence will be disturbed by Sounds of Triumph
“ that are no longer heard, and the Solitude peopled with the brilliant
“ Forms that shall no more glide over its polished Floors.”

ΠΛ. Τι δέ; τας ΤΡΙΗΡΕΙΣ ἔχει πληροί;—

* * *

ΧΡ. Κρατῆσι γὰρ καὶ τοῖς ΠΟΛΕΜΟΙΣ ἑκάστοτέ,
ΕΦ' ΟἷΣ ΑΝ ΟΥΤΟΣ ἢ ΕΠΙΚΑΘΕΖΗΤΑΙ
ΜΟΝΟΣ.

* * *

m Duplex hiè figura: nam εφ' οἷς ἂν ὅτος pro δι ἐπὶ τετῶ Enallag. Casuum ponitur, eàdem nempè quâ Lay the Root to the Axe figurâ; ὅτος deinde i. e. Treasure per Synecd. pro Treasury-Bench, quod postulat verbum ΕΠΙΚΑΘΕΖΗΤΑΙ.

De THESAURARCHO, occasionem tandem nacti, quid sentiamus tacere nefas esse duceremus; ni ea omnia quæ nuper dicebantur—
“ Γραφὴν αὐτοῦ ῥαδιῶς ΠΑΡΑΝΟΜΟΥΣ ΓΝΩΜΑΣ καὶ ταῦτα ἑτέρως τῆς
“ τὰ ψηφίσματα ἐπιψηφίζειν, ἢ ἐκ τῆ ΔΙΚΑΙΟΤΑΤΟΥ ΤΡΟΠΟΥ λαχόν-
“ τας προδρῦναι ἀλλ' ἐκ ΠΑΡΑΣΚΕΥΗΣ ΚΑΘΕΖΟΜΕΝΟΥΣ· ἀν δὲ τῆς
“ τῶν ἀλλῶν βουλευτῶν οὐκ ὡς λαχὼν προδρῦναι καὶ τὰς ἡμετέρας χειρτορίας
“ ὀρῶς” (leg. ΕΚΘΡΟΙΣ vel, quod idem sonat & à receptâ voce minùs abludit, ΕΚΤΟΣ) “ ἀναγορεύη, ΤΟΤΤΟΝ οἱ τὴν πολιτείαν ἢ ἐπὶ κοίτῃ
“ ἀλλ' ἰδίαν αὐτῶν ἡγούμενοι εἶναι ἀπειλῶσιν Εἰσαγγελλεῖν· καταδύ-
“ λημενοι τῆς ιδιωτῆς καὶ ΔΥΝΑΣΤΕΙΑΣ ἑαυτοῖς περιποιήσιν.” eundem-
que “ ἀπο τῶν ἡμετέρων προσόδων ΠΟΛΛΑ μὲν ὕφαιρμενον, ΒΡΑ-
“ ΧΕΑ δὲ ΚΑΤΑΤΙΘΕΝΤΑ, ΕΠΙΔΙΔΟΝΑΙ δὲ φρεσκόλια, ΑΠΟΔΙΔΟΝ-
“ ΤΑ δὲ ἡμῖν τὰ ἡμετέρα.” quod denique aiunt “ τῆς μὲν ΣΩΤΗ-
“ ΡΙΑΣ τῇ πόλει τῆς Θείας γεγενημένης καὶ τῆς ΦΙΛΑΝΘΡΩΠΩΣ καὶ
“ ΜΕΤΡΙΩΣ (i. e. *moderately*, consul. Mr. F-x's Sp. on
“ SLAVE-TRADE) τοῖς τῆς πόλεως πραγμασί χρησάμεναι· τῶν δὲ ΑΤΥ-
“ ΧΗΜΑΤΩΝ ἀπαλῶν αὐτοὺς αἰτίαι γεγενημέναι—τοσαυτὴ γὰρ ὑπερβολὴ
“ (υποφαιδίας) κεχρημέναι ὥς, εἰ μὲν τι τῶν δευτέρων ἐπράχθη, τὸν ΚΑΙ-
“ ΡΟΝ ἢ αὐτοὺς φασὶν αἰτίον γεγενῆσθαι· τῶν δ' ὥς ἑτέρως ΣΥΜ-
“ ΒΑΝΤΩΝ ἀπαλῶν αὐτοὺς καὶ τὴν αὐτὴν τύχην αἰτίας εἶναι· καὶ, ὡς εἰκελ, ὁ
“ (υμβυλός) καὶ ῥήτωρ αὐτός τῶν μὲν ἐκ ΛΟΓΟΥ καὶ τῶν ΒΟΥΛΕΥΕΣΘΑΙ
“ πρᾶχθαι ἕδινος αὐτοῖς συναιτίος εἶναι δοκεῖ, τῶν δ' ἐν τοῖς ὈΠΛΟΙΣ
“ καὶ κατὰ τὴν ΣΤΡΑΤΗΓΙΑΝ ατυχήθειν μόνος αἰτίος εἶναι—ὅταν δὲ
“ τῆς πρὸς ἀνταγωνιστὰς ΑΝΑΞΙΟΥΣ ἑαυτοῦ διακινδυνεύων ἀπὸλυχῇ, δι-
“ πλάσιαν εἰκος εἶναι τὴν (υμφορὰν)—Atque ejusmodi cætera, De-
“ mostheni ipsi antea pessimè à pessimo, quodque hodie est cernere,
“ indignante populo, exprobrata—nullius defensoris, nedum meâ,
“ dextrâ indigere viderentur.”

“ Quare

J. BULL. And by Money our ARMAMENTS
made mad ¹⁵ Kate tremble.

T. PAINE. *Polemical Politics* own it their
Sword ¹⁶,
And Victory follows the TREASURY LORD ¹⁷.

¹⁵ Some read *lewd* (supposing *mad* to have crept in, by the Hallucination of the Transcriber, from the Repetition of the preceding Word *made*) as an Epithet more appropriate to this MESSALINA of the North, and, without any personal Reference to Mr. W——h, quote Tacitus in Confirmation of this Conjecture — “*Modestâ juvenitâ sed corpore insigni acciti ultro, noctemque intra unam proturbati; paribus LASCIVIIS ad cupidinem & fastidia.*” (Ann. xi. 36.) Others however, observing the few Instances of this Oscitancy, and the great Number and Variety of Figures occurring in the Original and Version, by a happier Correction read *Maid war’* αἰσχροπαιῶν. With less Acuteness the same Critics reject both the Emendations of v. 34. in favour of *prey*, which they endeavour to justify by the same Figure.

¹⁶ Not such an one as that made use of by Alexander the Great to cut the Gordian Knot; but of that more peaceable and safer Kind which may be *girt round* an *Ass* (A. D. 1770—1783), and by which Philip disentangled the Intricacies of the Athenian COALITION and the FEDERATION of Greece.

Money has long been considered as the most effective Agent in Wars of all Kinds — the *Nervi Bellorum*, ἐξ ὧν ἵχυσται ὁ πόλεμος ημελλας — and its decisive Influence is proverbially notorious;

Ἀργυρίαις λογχαίσι μαχῆν καὶ πάντα κρατῆσις.

¹⁷ The VARIATION,

“And Victory *sits on* the Treasury Board,”
seems at first Sight preferable, as implying a Vindication of those Characters, who stand aloof from the Weakness of personal Attachment and with an unvarying Consistency of Conduct adhere to the Vicarage of BRAY: But it is rejected, as the other Reading admits the same Interpretation, on account of the Misapplication of the Metaphor included in πικραδίς αἰ.

ΠΛ. Εὐ τοι λεγειν εμοιγε φαινεσθον^α πανν^α.

Πλην ἐν μονον δεδοικα —

40

Ὅπως εγω την ΔΥΝΑΜΙΝ, ἣν ὑμεις φατε

“ *Quare quid est quod nos illum hortemur, ut dignitati & gloria
serviat? proponamus illi claros viros, quod facere solent qui hortan-
tur? neminem habemus IPSO clariorem. SE imiletur oportet: SE-
CUM ipse certet. Ne LICET quidem illi jam, tantis rebus gestis,
non SUI similem esse.*” Cic. Dolab. Ep. xiv. lib. ix. ad Fam.
“ *Nemo est qui illi sapientius suadere possit SEIPSO: numquam la-
betur, si SE audiet — SECUM loquatur & SE adhibeat in confi-
lium, SE audiat, SIBI obtemperet.*” Id. Curion. Ep. vii. lib. ii.

HYPER-BELL.

n Benè hæc separant nonnulli; abest quippe, à Codd. optt. libra-
riorum forsan (quod vidit SPECTATOR N^o. 470.) culpâ in locum
puncti simplicis (,) literam ex binis (:) conflata inferentium;
unde verâ tandem lectio eruitur: Lege itaque nostro periculo,
φαινη, TOM ΠΙΑΝΕ, quod salvo metro iisdemque penè, qui antea,
manentibus literarum tenore atque ductu confirmatur.

Dualem φαινοδον omnino rejiciendum idèd potissimum duximus,
quod nemo sit tam ineptè Painii fautor, ut societatem cum illo ad res
turbandas inierit: W-LK-RIUM enim, properum sanè quoquo
facinore clarescere, suæ adhuc texere tenebræ, nec REGIIS “ SE-
“ DIBUS infestum REGIBUS nomen inferri” passæ sunt,

BELLEND,

[Hinc porro rei, nimis quam pro dignitate τῆς Πανν agitatz, lu-
cis aliquid accedet; Quot scilicet quibusque constet Nomen ejus
literis dudum quæritur: Ipse se PAINÈ appellat (quomodo & in
hoc semper Libello exaratum offendet Lector) repugnantibus Codd.
Vett. MSS. Paroch. de THETFORD in Com. NORF. apud quos
PAIN deprehenditur (teste Oldys p. 2.) Nobis verò PANE utrique præ-
ferendum videtur hujus præcipuè loci auctoritate adductis, qui si
inserto I Painii more legeretur, Scazon fieret versus inque LEGES
metri graviter peccatum foret. Quicquid ergo de etymo vocis non-
nulli effutiant, atque ad eam rem POPPIUM citent,

“ *You purchase PAIN with all that JOY can give,*

“ *And die of nothing but a Rage to live;*”

Mor. Ess. Ep. II. 100.

istud omne nihili faciendum censemus,

MARTIN. SCRIBL.]

Quod ad voces ἡ ὙΜΕΙΣ ΦΑΤΕ ΕΧΟΥΜΕΝ v. 14. attinet, eas non
esse glossema, ut quibusdam visum est (vetat quippe loci Syntaxis)
primo statim intuitu constat.—Fallimur? an legendum ὑπὸ πρὸς φωνῆς vel
ὑπὸ ξί φωνῆς? quæ verbi compositiones in vulgg. Lexx. cum nullibi
occurrerent, & dual, φαινοδον proximè superiorem locum perperam
tueretur, ὑμεις φατε duobus vocibus efferendum Commentit. statue-
runt,

ID,

* * *

In Compassion to the LAIS, TIMOTHEUS, &c. of modern Times, the Parody of the next eight Lines (from v. 161—168 of the Original) is omitted.

J. BULL. You seem to speak plausibly¹⁸; yet,
I confess,
This wonderful *Pow'r*, which you say I possess
(If your Scheme indeed is not a popular Buble¹⁹)

18 " If I were to precognize ' Rights of Man ' in a few Words,
" I should say that it is the Work of a shrewd Empiric, written
" in a Kind of specious Jargon, well enough calculated to impose
" upon the Vulgar, but containing nothing new, or ingenious,
" or deserving of serious Attention. The great Secret of Quackery is to address the Passions of Men while they are made to
" believe that their Understandings only are engaged; to work
" upon their Hopes and Fears under the Mask of Reason. Religion and Politics and Medicine are abundant and never-failing
" Sources of empirical Frauds.—When a Mountebank comes to
" the Door of a sensible, discreet Housekeeper, he will say to
" him, ' Friend, go about your Business, unless you have a Mind
" to be taken up as a Vagrant, and whipped and passed to your
" Parish: I and my Family are, thank God, in good Health;
" and, when any of us are ill, we will use such known and tried
" Remedies as the Physician shall prescribe. In the mean Time,
" take away your impudent lying Bills and Advertisements, designed to impose upon our Simplicity in an Art of which we
" are wholly ignorant, that you may pick our Pockets: You
" shall not fill our Heads with vain Fears and idle Apprehensions,
" that you may vend your poisonous Drugs, which, if we were
" Fools enough to take, might occasion real Maladies."

Sir B. BOOTHBY.

Vid. it. *A Word in Season to the Traders and Manufacturers of GREAT BRITAIN*, p. 22.

19 Existing by Puffs, and designed to buoy up its Authors, " the Aëronauts " of England, in the popularis Aura; but, whether P—— or PR——STL——Y presides over the filling of this inflammable Balloon, let those to whose Guidance it is committed beware of the Tempest of National Resentment: The Atmosphere, into which they venture, is rendered dangerous by its Variableness and the quick Succession of its opposite Currents. ANTI-P.

ΕΧΕΙΝ ΜΕ, ΤΑΥΤΗΣ ΔΕΣΠΟΤΗΣ ΓΕΝΗΣΟΜΑΙ

* * *

ΧΡ. ΔΕΙΛΟΤΑΤΟΝ ΕΣΘ' ὁ ΠΛΕΤΟΣ. ΠΛ. 'ΗΚΙΣ', ἀλλὰ με
ΤΟΙΧΩΡΥΧΟΣ° τις διεβαλ'. ΕΙΣΔΥΣ γὰρ
πόε

ΟΥΚ ΕΙΧΕΝ ΕΙΣ ΤΗΝ ΟΙΚΙΑΝ ΨΔΕΝ ΛΑΒΕΙΝ, 45

ΕΥΡΩΝ ΑΠΑΞΑΠΑΝ]Α ΚΑΤΑΚΕΚΛΕΙΣΜΕΝΑ·

ΕΙΤ' ὠνομασε με τὴν Προνοίαν, Δειλίαν.

Emissas supra emendationes non revoco, quamvis Chartula diurna Morning Chronicle Mai. 25, 1792. (vid. *Advert.* from the SOCIETY for CONSTITUTIONAL INFORMATION, dated May 18, 1792; containing amongst other Matter, Thanks to Paine, and an Address to the FRIENDS of the CONSTITUTION at Paris, commonly called JACOBINS, on their favourable Reception of T. Cooper and J. Watt of the Manchester SOCIETY; concluding with a Declaration that "they believe they speak the Voice of MILLIONS," and signed J. Cartwright, Chairman.

D. Adams, Secretary.)

de PLURIBUS contra temp. conjurantibus diutius ambigi non finit.

EDIT.

ο Sive τειχωρυχος (qui ordines tollit radicitus) cum nonnullis, five cum aliis τειχωρυχος (qui elementa confundit, atque in priscum CHAOS ut redeant efficit) legamus, quanquam neutra vox quod scimus in vulgg. Lexx. occurrat, eodem ferè recidit.

Ne verò scrupulum injiciant voces apud Lexicographos nondùm receptæ, uberrimam esse harum dictionum nondùm in Lexica relatarum segetem in chartis suis reconditam V. C. Wakefeldus testatur; & (quod pergit idem dicere) "alii insuper satis amplas fruges demerent, cùm manus hæc frigeat atque hi oculi in somno componentur per æternam noctem dormiendo."

"Loci autem hujus feliciter emendati si nobis laudem denegabit vocum auctoritas non satis idoneis scriptoribus nixa (quamvis quot chartas, in quibus poterat inveniri, tempus absumpsit!) ingenuè fatemur errorem inustum nostras vires superare."

Vel, "nisi simus infelices conjecturæ nostræ, nullo quidem scripturæ vulgatæ detrimento" v. τειχωρυχος retinenda: Qualis apud Latinos locutio adhiberi solet; v. supra in Notis ad Prolegg. laudat.:

Tu, quoscunque voles in planum effundere MUROS, &c.

"Nihil confidenter affirmamus, sed nobismetipsis hæc cogitatio arridet: suum judicium cuique relinquimus, contenti suspiciones nostras indicasse, ut melius aliquid afferant & certius vel pro nobis vel contra nos acutiores Critici: Det, qui potest, meliora!"

HYPER-BELL.

In versu proximè superiori receptam distributionem retinimus; quamvis

I fear I shall never *reclaim*²⁰ without Trouble.

* * *

T. PAINE. *John Bull* is a Coward. — J. BULL.

That no one believes ;

But when I'm assail'd by REPUBLICAN Thieves
(Whom extravagant Prospects of Plunder al-
lure) 50

In a good CONSTITUTION²¹ they find me se-
cure :

Then my Care is call'd Cowardice —

²⁰ In the *Δισπολὴς* of this Passage, and the *αρχὴ* of v. 56, im-
plying jointly the Conversion of simple Despotism into the *Πολυ-
κορρανὴ* of a POLITICAL CLUB, we see the Event of the French
Revolution anticipated: *Legion* sways the Sceptre of that King-
dom; *Πνεύματα ΠΟΝΗΡΟΤΑΤΑ* κατοικεῖ ἐκεῖ, καὶ γίνονται τὰ ἰσχυρὰ
ἐκείνῃ χειρονα τῶν πρώτων. D. Luc. XI. 26. — The Philosophy of its
REFORMERS “ may be compared to those Caustics which are em-
“ ployed in the Treatment of Wounds to consume the fungous
“ Excrescences that prevent the Granulation of new Flesh, but
“ which, if allowed to go too far, corrode the sound Parts and eat
“ through the Bone to the very Marrow. It began by refuting
“ Error, but not stopping there, proceeded to attack Truth itself,
“ and went on till it lost all Direction, and has found at last no-
“ thing whereon to rest.” (BAYLE Dict. Crit. Art. ACOSTA.)

²¹ The Words REPUBLICAN and CONSTITUTION, in the Ver-
sion, are better adapted to the *declaratory* Lines which attend them,
than to the individual and private Character allotted to JOHN
BULL in this Dialogue.

“ A CONSTITUTION, as the Word implies, means *any Thing*
“ *constituted of Parts making a Whole* ; as we say the CONSTITU-
“ TION of a Borough, or the CONSTITUTION of a Horse :
“ When applied particularly to Government, it means *the Aggre-
“ gate of the Laws and Institutions and Establishments*, whether they
“ have ever been collected in a WRITTEN Code or not, *by which*
“ *the Country or Nation referred to is governed.*” Sir B. BOOTHBY.—
By way of Illustration he adds, “ DESCARTES says, ‘ I think,
“ therefore I am :’ *England* is governed by known and established
“ Law, therefore it has a CONSTITUTION.”

XP. Μη νυν μελετω (οι μηδεν' ως, εαν γενη) 48
 Ανηρ ΠΡΟΘΥΜΟΣ αυτος εις τα πραγματα^p,
 ΒΛΕΠΟΝΤ' αποδειξω (ο ζυτερον τε λυσκεω).

* * *

Εγω γαρ (ευ τετ' ισθι) καν δει μ' αποθανειν^q,
 Αυτος διαπραξω ταυτα —

quamvis eum alii, sublato post ΠΛΥΤΟΣ puncto, *Pluto* totum attri-
 buant: Quod enim FALSUM esse contendant, idemque SEMEL AN-
 TEA v. 8. à *Chremylo* esse dictum, ista *Chæriilo* NOSTRO usitatissima
 impedimento esse non possunt quin iterum chordâ oberret eadem;

Quem bis terque bonum cum risu miror.

(HOR. AR. POET. v. 358.)

Neutrius Generis Διλοτατοι eodem modo dicitur quo apud *Latinos*
 “*Triste Lupus stabulis;*”

Ἑνγλίκε —

“*It was a PAIN intolerable to give you a Confusion.*”

Careless Husband, ACT. V. SC. VI.
 ID.

p Πραγματα (vid. v. 20. huj. Fab.) in eodem sæpe sensu occ.
 quo apud *Latinos* NEGOTIUM,

“*NEGOTI*”

“*Incutiet—quid sanctarum Inscitia legum*”

HOR. SAT. I. LIB. II. 81.

vel Aspernatio; quod *Paini* exemplo restat confirmandum.

q It is supposed that *Paine* courts the Prosecution of his Pam-
 phlet for the Sake of Popularity:

HIC meret æra (corr. *ova*, consentiente metro) *liber Soffis*—

HOR. AR. POET. v. 345.

Apud *Virgilium* (Georg. III. v. 9.) locus occurrit huic rei, quan-
 tum ex verbis TOLLERE HUMO colligi potest, communis “sed (ni
 “fallimur) longè corruptissimus; quem conabimur emaculare: An
 “verò feliciter necne iudicium tulerint, ut par est, eruditi:”

— *via est, quâ se quoque possit*

Tollere humo PICTUS que virum VOLITANTIBUS OVIS:

Nostin' aliquid perfectius? in *PH-IL-IP* scilicet versatus!

Nonnihil autem suspicamur voce. *que virum* mendâ neutiquam
 carere; vellemus feliciter restituere locum! sed nobis *circum*, quodd
 nimiam faciat vulgatæ lectioni violentiam, vix placet: maluerit for-
 tasse aliquis minori cum variatione *vivum*, J-RD-N scilicet innuen-
 tem, corrigere; quæ vox cum literis librariorum oscitantia transpo-
 sitis *virum* legeretur, metri leges nonnulli interpositâ *que* servatum
 ibant: det sanè operam *Wakefieldius* vel “quisquis acutior periodo,
 “si quis alius,” *γραφικω*; descriptæ.

HYPER-BELL.

An *Ovation* is certainly the only kind of Triumph to which the
 Author and Publisher of the RIGHTS of MAN are entitled.

ANTI-P.

Nec

T. PAINE. Prithee, no more;
But Go IT²², and I will your *Eyefight* restore:

At the Risk of my Life I engage for Success;
We shall soon raise a *Force*, whose Wrongs call
for Redress: 55

The Journeymen come, who have nothing to
eat,

From patching old Slippers to patch up the State;
J. BULL. Such *sneaking* ASSOCIATES I ne'er
can endure:

T. PAINE. The R-gues will be honest with
*Money and Pow'r*²³.

My *Alf-rd*²⁴ ACCOMPLICES some one call in 60
(Who wretchedly live upon P--ching and G-n)

22 These vulgar Phrases, Go IT and I'M YOUR SORT, v. 69. it is hoped will meet with Excuse, as characteristic of the Speaker: and on the same Principle the ingenious *ὕψιστος ὑψιστος* of this Line, by which GOING is made "antecedent to" SEEING (as a CONSTITUTION is affirmed to be "a Thing antecedent to GOVERNMENT") will be TOLERATED (*si det usum mihi nominis hujus*, i. e. if Paine TOLERATE the Term) and perhaps approved as very appropriate to a PUPPY.

23 Of which Articles Royalty, v. 25. is to be divested. — The Machinations, by which the Monarchy of France has been disrobed of its Splendour, began in the personal Ridicule of Majesty. The *Crimen impuditiæ Adulterque* were fabricated against the Queen, and of her Consort it was scandalously said by those, who are not at present ashamed of acting under the Auspices of the Royal Puppet, that "*Umbraculis Hortorum abditus ut IGNAVA ANI-MALIA, quibus si cibum suggeras jacent torpentque, præterita, instantia, futura pari oblivione dimiserat*:" With greater Justice it might be pronounced of his Conduct in the Beginning of the present Disturbances that "*Remedia malorum potius quam mala differbat*." — MONITI CAVEANT!

24 "On the 8th of August 1764, he (Paine) was employed to watch the SM-GGLERS of *Alf-rd*—whether his Practices had been misrepresented by Malice, or his Dishonesty had been detected by Watchfulness, Tradition has not told us: but it is certain that he was dismissed from his Office, on the 27th of August 1765." (OLDYS, p. 14, &c.)

Πολλοὶ δ' ἐσθλαὶ χ' αἶτεροι νῶν Εὐμαχοί,
 Ὅσοις δίκαιοις ἔσιν ἔκ ην ΑΛΦΙΤΑ.
 ΠΛ. Παπαι· ΠΟΝΗΡΟΥΣ γ' εἶπας ἡμῖν Εὐμα-
 χος. 55
 ΧΡ. Οὐκ· ἦν γε πλεττησῶσιν ἐξ ΑΡΧΗΣ παλιν.
 ΑΛΛ' ἴθι ———
 Τες ξυγέωργες· καλεσον (εὐρησεῖς δ' ἴσως
 ἐν τοῖσιν ἀγροῖς αὐτες ταλαιπωρημένες)
 Ὅπως αὖν ἸΣΟΝ ἑκάστος, ἐνταυθοὶ παρων, 60
 Ἡμῖν ΜΕΤΑΣΧΗ τῆδε τε πλετε ΜΕΡΟΣ·
 ——— τῆτο δὲ τὸ ΚΡΕΑΔΙΟΝ·
 ΤΩΝ ΕΝΔΟΘΕΝ ΤΙΣ ΕΙΣΕΝΕΓΚΑΤΩ
 λαβῶν.

Nec SEMEL hoc fecit——Ibid. 468.

His Letter (*Morning Chronicle* May 25, 1792) 'in defiance of the Terrors of public Vengeance announces another and a cheaper Edition of his Works.

r Vox *Ξυγέωργες* (quod ex compositione patet) si *Plutum* respicit, *Τοπίες*, si *Chremylum*, *ἄλγες* καὶ ἀνιφρασίῃ hodierno vocabulo verti debet. Postremum hoc idē libentius in versionem recipimus quia, siue ἀγροῖς in prox. seq. versu siue nobiscum ἀγραις sit legendum, ad *Painii* fautores optimē referri potest.

s *Κρεαδίον*, *cibarium* per Synecdoch. (quam supra fig. esse Nostro usitatiss. annotavimus) pro *cibariorum tabellā*. **Cantab.** A SIZING-BILL. Ὁ ἐρχεται ἀπο τῆς θυσιᾶς (corr. lev. mut. θρασείας) ἔχων τῶν Δελφῶν (forfan ΑΔΕΛΦΩΝ præfix. α. legendum) SCHOL. Hanc loci Interpretationem GR—— suosque haud obscurē innuentem, quum nulla (quod aiunt) *Painio* cum illis intercedat Societas, inviti, dolentes, coacti in Versionem recepimus.

That by EQUAL *Partition*²⁵ the Feast they may
share :

And some Member *take in* our REFORM'D *Bill*
of Fare.

Do you, my dear JOHNNY²⁶, now follow your
Friend ;

By Hook or by Crook I will compass my End. 64

²⁵ This Distribution of Property many are anxious to introduce :
(vid. v. 50.)—Of one of them

Quem tulit ad SCENAM ventoso Gloria curru

the Reader will accept the following accurate Character from
Tacitus: “ *Dux THEATRALIUM OPERARUM, procer lingua,*
“ *& miscere cætus HISTRIONALI studio doctus;*” (Ann. i. 16.)
“ *Falsò autem LIBERTATIS vocabulum obtenditur ab iis, qui pri-*
“ *vatum degeneres, in publicum exitiosi, nihil spei nisi per DISCOR-*
“ *DIAS habent.*” (Ib. v. 17.) Of his dramatic Talents Fame
does not permit us to doubt—*Ah ! si sic omnia*—Fortunate had it
been for his Character if he had confined his Ambition to the
Plausus sui Theatri, without encountering the Angry Boy ; to
whom we may honestly apply Cicero's Character of Lucullus—
“ *Incredibilis quædam Ingenii magnitudo non desideravit indocilem usûs*
“ *disciplinam.*”

“ Put no Trust,” says *Rousseau*, “ in those COSMOPOLITES, who
“ seek for Duties at a Distance, while they neglect such as are
“ their immediate Concern : a Philosopher of this Kind loves the
“ *Tartari* by way of Excuse for hating his Neighbours.”

²⁶ For this endearing and familiar Diminutive we are indebted
to the celebrated Song in the *Agreeable Surprise* ; the first Stanza of
which is here presented in a correct State to the Reader :

When JOHNNY BULL goes o'er to *France*,
(where his *Constitution* is seldom improved)

The Goslin you discover ;

But, taught to *ça ira* to dance,

A FINISH'D Goose comes over.

For the Meaning of the Word FINISH'D *consul.* Lord C-RH-MP-
T-N's Sp. on SLAVE-TRADE,

* * *

Συ δ', ὡ κρατιζε ΠΛΑΤΕ ΠΑΝΩΝ ΔΑΙΜΟΝΩΝ,
ΕΙΣΩ ΜΕΨ' ΕΜΕ ΔΕΥΡ' ΕΙΣΙΘ'. ἡ γὰρ ΟΙΚΙΑ 65
ΑΥΤΗ' ΣΙΝ, ἣν ΔΕΙ ΧΡΗΜΑΤΩΝ ΣΕ ΤΗΜΕΡΟΝ
ΜΕΣΤΗΝ ποιησαι καὶ ΔΙΚΑΙΩΣ· ΚΑΔΙ-
ΚΩΣ.

ΠΛ. ΑΛΛ' ΑΧΘΟΜΑΙ ΜΕΝ ΕΙΣΙΩΝ, ΝΗ ΤΗΣ ΘΕΕΣ,
ΕΣ ΟΙΚΙΑΝ ΕΚΑΣΤΟΤ' ὡ ἀλλοτρίαν ΠΑΝΥ·
ΑΓΑΘΟΝ ΓΑΡ ΑΠΕΛΑΥΣ' ἔδεν ΑΥΤΕ ΠΩΠΟΪΕ. 70

* * *

ΧΡ. ΜΕΤΡΙΟΤ' ΓΑΡ ΑΝΔΡΟΣ ΕΚ ΕΠΕΤΥΧΕΣ ΠΩΠΟΤΕ'
ΕΓΩ ΔΕ ΤΟΤΤΟΤ' ΤΟΥ ΤΡΟΠΟΥ ΠΩΣ
ΕΙΜ' ΑΕΙ.

* * *

t Edixamini το ῥῆθιν· optimè scilicet Versio, "By Hook;"
Eodem planè sensu de Sejano Juvenalis Sat. X.

————Ducitur UNCO

Spectandus————

Ita porro δικαιως vertendum confirmat Horat. Ar. Poet. v. 466.

——Sit JUS liceatque perire.

ANTI-P.

u Divisa lege ΕΚΑΣ ΤΟΤ': quâ emendatione tum locus tum
tempus, ubi Painsius "validas in Patriæ viscera vires vertit" optimè
designatur.

Ecce iterum Crispinus! In eadem, quâ antea, fede (nempe sextâ)
ad nostram conjecturam not. n. confirmandam, τοῦ Πανυ! quæ vox
(ni isdeclin. esse malis) πανυ potius gen. cas., quod postulat Syn-
taxis, corrigi debe

J. BULL. I like not the Man, who *abroad* was
my Foe ;

And Rebellions have been the sad Parents of
Woe :

T. PAINE. Why, a MODERATE Man ²⁷ never
fell in your Way ;

I'M YOUR SORT : follow me, and I'll *win* ²⁸
you the Day. 69

²⁷ " A Man may break into your House, ravish your Wife, and
" murder your Children, and all this with MODERATION !" (Mr.
F-X from the Translation of a Passage quoted by Middleton in his
Life of CICERO).

So in *Thucydides*, lib. 1. § 5. καλως (as applied to *Piracy*) is
explained by the Scholiast " αὐτὶ τῷ ΕΥΣΕΒΩΣ καὶ ΦΙΛΑΝΘΡΩΠΩΣ " *from Suidas* : The Characters of this MODERATION are subjoined
on the same Authority, which however do not authorize the Ap-
plication of the Term to *Slave-Stealing* : Οὐτε γὰρ βυὶ ἀροτῆρα εὐ-
ηλάτων, ἢ ΕΚΑΕΙΠΤΟΝ ΝΥΚΤΟΣ, ὅτι μετα ΦΟΝΩΝ ποιοῦσι τὴν ληΐαν.
It is also interpreted in that Place by a *French* Translator " avec
" une probité MODEREE."

²⁸ It is reported that *Paine* on hearing the News of the Procla-
mation exclaimed, " It does not signify a Rush ; *the Die is cast.*"
(One of the Daily Papers.)

The Reader, who shall take the Trouble of collating this Book
with the Original and of examining those Parts of the Scholia to
which Reference is made, will we hope admit the Correspondence
of the principal Parts of the Scene, and rejoice with us that the
Πυθομας, with which *Plutus* closes the Dialogue, is defective to the
complete Coincidence.

FINIS.

J. Bull. I like not the Man, who abroad was
my foe;
And Rebellions have been the sad Parents of
Woe.
T. Paine. Why, a moderate Man, never
fell in your Way;
I'm your Son: follow me, and I'll give
you the Day.

"A Man may break into your House, and with your Wife, and
children, and all the rest of the Family," (the
F. X. from the Translation of a Letter from the Abbot in his
Letter to Cicero.)
"So is the case, the F. X. is a man (as applied to Paine), is
explained by the Scotchman "as a man of a different
from others: The Character of the F. X. is a man of a different
on the same subject, which however does not exclude the Ap-
plication of the F. X. to the Scotchman, and the Scotchman is
also a man of a different kind, and the Scotchman is a man
it is also intended in the F. X. to be a man of a different
kind, and the Scotchman is a man of a different kind."
"It is reported that Paine, on being the owner of the French
nation, is a man of a different kind, and the Scotchman is a man
(one of the French papers.)

The Reader, who shall take the trouble of consulting this book
with the Original and of examining the F. X. of the Scotchman
with Reference to the F. X. of the Scotchman, will be found that the
of the French F. X. of the Scotchman, and the Scotchman is a man
that, with which Paine takes the Scotchman, is a man of a different
kind, and the Scotchman is a man of a different kind.